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respect in which these men were held. Members of the most intelligent families of that day — De Windt, Gosman, Schoonmacher, etc. — confess to having called the doctor and seen his cures. Is it a trace of old-time tree-worship, or older sorcery, or modern faith-cure?

Mary H. Skeel, Newburgh, N. Y.

WEATHER LORE. — I would like to add some items of folk-wisdom to Mr. Newell's and Mrs. Bergen's collection of "Weather Lore" (vol. ii. p. 203). In order to make my material useful, I will indicate localities in parentheses. There is no attempt here at classification, except that I confine myself to prognostications derived from animals, birds, fishes, etc.

The braying of a donkey is sign of rain. (Yates Co., N. Y.)

Pigs see the wind. (Long Island.)

When a storm is brewing the cows are uneasy. (Ohio.)

When the clouds are full of water the fish will not bite. (Yates Co., N. Y.)

If the cat washes over one ear there will be a shower. (New York, N. Y.)

If the cat washes both ears many times there will be a flood. (Westchester Co., N. Y.)

If the cat washes the right ear with right paw there will be rain. (New York, N. Y.)

If the cat washes the right ear with the left paw there will be thunder and lightning. (New York, N. Y.)

It is going to be a cold winter if the shells of mussels and clams are unusually thick. (New Jersey.)

So, too, if crab-shells are thick, it is a sign of cold winter coming on. (N. J.)

The closing up of the field-mouse's hole indicates a severe winter. (Yates Co., N. Y.)

When the coons are fatter than usual, a colder winter than usual is due. (Kentucky, also Pennsylvania.)

Bull-frogs croak after dark in dry weather for rain. (Yates Co., N. Y.)

If the wild geese fly south very early in the fall, it indicates a cold wave coming on. (Long Island.)

It is quite a general idea that the goose-bone indicates the temperature in store for us. Some weather-prophets claim to be able to read the goose-bone. Thus, the darker the spots the colder the weather is sure to be. (Conn.) The row of dark spots about the sharp keel of the bone is an unfailing sign.

Thus, I have before me a drawing made from a spring goose. It is darkly shaded about the keel, and the draughtsman says: "If this does n't insure a hard winter, I don't know what does." (Philadelphia.) The spots this year (1890-91) are unusually dark.

L. J. Vance.

FOLK-LORE OF STONE IMPLEMENTS. — Mr. A. F. Chamberlain's citation of a note of mine is so apt that I give the whole account from the "Jesuit Relation of 1668," chapter second. Fathers Fremin, Pierron, and Bruyas

were on their way to the Mohawks in July, 1667, when their Indian escort stopped on the shore of Lake Champlain, about two miles north of Ticonderoga.

"Here we halted, without knowing why, until we observed our savages gathering from the shore pieces of flint, nearly all cut in shape. We did not give this any thought at the time, but afterward learned the mystery, since our Iroquois told us that they never fail to stop at this place to pay homage to a nation of invisible men, who dwell here under the water, and are occupied in preparing flints all but ready for use for passers-by, provided that they in turn meet their obligations by making them an offering of tobacco; if they give much, there comes in return a great abundance of these flints. These watermen go in the canoe like the Iroquois, and when their leader comes to throw himself into the water to enter his palace, he makes such a noise that it fills with terror those who have no knowledge of this great genius and his diminutive men. At the recital of this fable, which our Iroquois gave us very seriously, we asked them why they did not give tobacco to the Great Spirit of heaven also, and to those who dwell with him. Their reply was, that they had no need like those of earth. The occasion for this ridiculous story is the fact that the lake is often swept by severe storms, which cause high waves, particularly in the bay where *Sieur Corlart*, of whom we have spoken, perished; and when the wind comes from across the lake it casts upon the shore quantities of flint ready to strike fire."

It will be remembered that the Mohawks called themselves "Possessors of the Flint," and had a steel and flint for their national sign. Possibly their name for fairies, which I recently gave, *Yah-ko-nen-us-yoks*, or "Stone Throwers," may have come from this story. It will also be recalled that the Mohawks abandoned the worship of *Agreskoué*, their war-god, for that of the Great Spirit but a few years later. To the former they offered human sacrifices at times. The offering of tobacco was usual, and is still retained.

I met with the superstition regarding celts, or deer-skinners, in Montgomery County, N. Y., two years since, where some people regarded them as thunderbolts. The early inhabitants there were from so many lands that I am not sure from what European nation it was there derived.

The Oneidas had a religious veneration for the Oneida Stone, having a tradition that it followed the nation in their removals. It was somewhat cylindrical, weighed over a hundred pounds, and "when it was set up in the crotch of a tree, the people were supposed invincible" (*Mass. Hist. Coll.* vol. v. p. 14). In 1796 the principal chief of the pagan Oneidas "regarded the Oneida Stone as a proper emblem or representation of the divinity whom he worshipped." There are frequent allusions to religious honors paid to unworked stones in early records. The name of the Mohawks, founded on their use of the flint and steel, is one of the incidental proofs of the recent origin of the Iroquois Confederacy.

W. M. Beauchamp.